

Ikann proverbs, riddles and a story
Iwe owe, alọ ati itan arosọ ni ede Ikann

By Fred Adekanye and Sophie Salffner (eds.)
Lati ọwọ Fred Adekanye ati Sophie Salffner

Ikakumo-Aworo, March 2007

CONTENTS – AKOONU

Preface – Oṣo Akoso	3
Acknowledgements – Idupe	5
Contributors – Awon Alabaasisepo.....	6
An ABC For Ikann – Abidi ti Ikann	9
Proverbs – Owe.....	15
Riddles – Alo	24
An Ikann Story – Itan aroso ni ede Ikann.....	32

PREFACE – ỌRỌ AKỌSỌ

This booklet is a collection of proverbs, riddles and stories of the Akann people in Ikakumo-Aworo, Akoko North-East Local Government Area, Ondo State, Nigeria.

The Akann speak Ikann language, a dialect of what is known as “Ukaan” among linguists. Akann people can also speak Yoruba and many of them also speak Ebira but their own Ikann language is quite different from Yoruba or Ebira. Many of the young people in Ikakumo still understand Ikann but they find it difficult to speak Ikann properly and can’t remember stories very well. This means that there is a danger that the language might disappear within the next one or two generations, leaving the Akann without a language of their own. Because the language might disappear soon linguists have started to collect data and to document and describe Ikann language while there are still speakers around who know Ikann well.

This booklet is part of this effort. It has been written for and by the Akann people and contains a number of proverbs, riddles and

Iwe pelebe yii jẹ akọjọpọ owe, alọ ati itan arosọ ti awọn Akann ti wọn n gbe ni Ikakumo-Aworo, ni Akoko North-East Local Government ni ipinlẹ Ondo ni ilu Nigeria.

Ede awọn Akann ni a n pe ni Ikann. Eyii jẹ ẹka ede kan ninu ede ti awọn onimọ-ede n pe ni ‘Ukaan’. Awọn ara Akann gbọ ede Yoruba, ọpọlọpọ ninu wọn si le sọ Igbira sugbọn ede wọn yato gedegede si Yoruba tabi Igbira. Ọpọlọpọ awọn ọdọ ni ilu naa ni wọn gbọ ede Ikann sugbọn ti o soro fun wọn lati sọ ọ ja gaara; wọn ko si ranti awọn itan arosọ ni ede naa. Eyi tumọ si pe afaimọ ki ede naa ma lọ di awaari laarin awọn ede agbaye. Nitori eyi, awọn onimọ-ede to bere iṣe iwadii, akọjọpọ ede yii ati iṣapejuwe bi a se n sọ ede naa nisinyi ti a ni anfani pe awọn ti o le sọ ede naa daradara si wa laye. Iwe pelebe yii jẹ ara akitiyan yii. A kọ ọ fun awọn Akann pelu ifowosowopo wọn; lara ohun ti a maa ri ninu iwe yii ni awọn owe bii meloo kan, alọ ati awọn itan arosọ ni ede Ikann eyi ti awọn Akann sọ ti a si gba silẹ ni oṣu November ati December odun 2006.

stories in Ikann language as they were told by the Akann during a number of sessions in November and December 2006. The Ikann has been translated into Yoruba and English in a way to catch the meaning of an Ikann expression rather than translating it word by word. Linguists who are interested in more detailed descriptions and translations are referred to the forthcoming PhD dissertation by Sophie Salfner. Because most of the Akann in Ikakumo-Aworo do not write their language and because there is no ABC that is accepted by all Akann this booklet uses an ABC with different options for spelling Ikann. For more information on how to write Ikann language see the section An ABC for Ikann. We hope very much that you will enjoy reading this book.

The editors

A tumo ede Ikann si Yoruba ati ede Geesi ni ilana ti o fun ni ni aaye ati gbe ironu awon Akann jade lai fi igba kan bo okan ninu. Awon onimo-edede ti o ba fe mo okodoro bi a se n so ede yii ni won yoo ni anfani eleyii ninu iwe a-ko-gba-iwe-eri PhD eyi ti olugbowo keji iwe yii n ko ti o si n bo lona.

Latari pe olopolo awon Akann ti o n gbe ni Ikakumo-Aworo ko n ko ede won, ati pe ko si abidi eyi ti o se itewogba fun gbogbo won, iwe yii n lo abidi eyi ti o fi aaye gba sipeli ti o ba wo fun eniken. Fun itonisona nipa bi a se n ko ede Ikann, koja si oju iwe yii ti o da lori abidi ti Ikann.

A lero pe o maa gbadun iwe yii.

Lati owon awon onigbowo iwe yii

ACKNOWLEDGEMENTS – IDUPE

The Akann people of Ikakumo-Aworo have given me a tremendously warm welcome into their community and have supported my work in so many different ways. Thanks are due to all of them for helping me learn Ikann and for patiently answering my many questions.

I also owe thanks to the people who have generously financed this publication: the Endangered Languages Documentation Program of the Hans Rausing Endangered Languages Project and Mr Michael Dorin. A big “Thank You” to all of them or, as the Akann would say, *káká!*

Awon Akann ti o n gbe ni Ikakumo-Aworo se mi l’alejo pupo, won gba mi towo-teso won si se iranlowo ni orisirisi ona fun ise yii. Ope mi ko ni opin fun gbogbo iranwo ti won fun mi ati suuru ti won ni lati ko mi ni ede won ati fun suuru ti won se nigbati awon ibeere mi fe po ju. Mo si tun dupe lowo awon eni-bi-eni ti won gbe owo kale lati gbe iwe yii jade. Oruko won ni Hans Rausing Endangered Languages Project ati ogbeni Michael Dorin. Si gbogbo awon eniyan pataki yii, mo ki yin ni ede Ikann pe, *kaka!*

Sophie Salfner

CONTRIBUTORS – AWỌN ALABAASIŞEPỌ



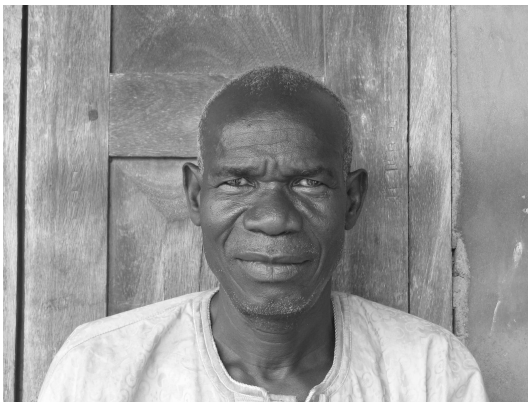
Mrs Eunice Adekanye, who told a proverb and explained its meaning

Eunice aya Adekanye, ti o pa owe
ti o si sọ itumọ re



Mrs Margaret Olusi, who told a story and riddles

Margaret aya Olusi, ti o sọ itan
arosọ kan ati awọn alọ apamọ



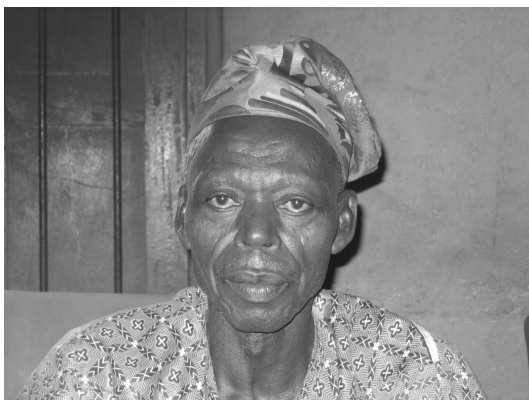
Mr Patrick Olusi, who told proverbs and riddles

Ogbeni Patrick Olusi, ti o pa
awọn owe ti o si sọ alọ apamọ



Prince Oyadele Obaude, who told a proverb and explained its meaning

Omọba Oyadele Obaude, ti o pa
owe ti o si sọ itumọ re



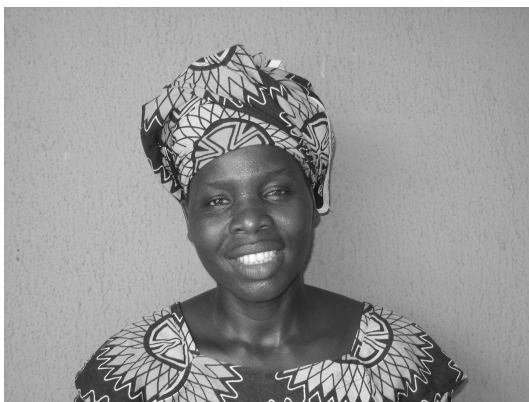
Mr Festus Adedeji, who told
proverbs and explained their
meaning

Ogbeni Festus Adedeji, ti o pa
owe ti o si sọ itumọ wọn



Richard Adedeji, who told proverbs
and explained their meaning

Ogbeni Richard Adedeji, ti o pa
owe ti o si sọ itumọ wọn



Mrs Caroline Bale, who told a
proverb and explained its meaning

Caroline aya Bale, ti o pa owe ti
o si sọ itumọ rẹ



Dr Francis Oyebade, who helped
with the English – Yoruba
translations

Omowe Francis Oyebade, ti o
tumọ awọn abala ti a kọ ni Gẹ̀sì
si Yoruba



Mrs Grace Bale, who told riddles

Grace aya Bale, ti o pa alọ apamọ



Mr Ade Olusi, who told riddles

Ogbeni Ade Olusi, ti o pa alọ
apamọ



Mr Fred Adekanye, who told
riddles and proverbs, explained
their meaning, translated the
stories, riddles and proverbs into
English and Yoruba

Ogbeni Fred Adekanye, ti o pa
owe, alọ apamọ, ti o si sọ itumo
wọn. Oun naa ni o tumọ awọn
itan aroso, alọ ati owe lati Ikann
si Geesi ati Yoruba.



Mrs Sophie Salfner, who recorded
the stories, riddles and proverbs
and wrote up and edited the print
version

Sophie aya Abi Ali, ti o gba awọn
itan, owe ati alọ wọnyi silẹ. Oun
naa ni o si kọ eyi ti a tẹ jade si
iwe yii

AN ABC FOR IKANN – ABIDI TI IKANN

Because there is no official and generally accepted way of writing Ikann, this booklet is written using a trial ABC. The principles behind the writing are the following:

1. Ikann should be written the way you hear it.
2. Sounds that sound the same should be written the same way.
3. Sounds that are different should be written in different ways.
For example in Yoruba the “o” in “oko” – *farm* and the “o” in “oko” – *husband* sound different and are therefore written differently.
4. If there is a sound where you do not have a letter and cannot borrow one from Yoruba, English or Ebira you can put two or three letters together.
For example, when the Yoruba borrowed from the English ABC and couldn’t find a letter for the first sound in “gbogbo” – *all, everybody*, they put “g” and “b” together and now write “gb”.

Many of the letters are used the way they are used to write Yoruba but there are quite a few sounds in Ikann that Yoruba does not have. A good number of Ikann speakers have put in good ideas for how these sounds can be spelled and in

Latari pe ko si ɔna ti fi n ko ede Ikann kale eyi ti o se itewogba fun mutumuwa, a ko iwe pelebe yii ni ilana abidi eyi ti a fe dan wo boya yoo se itewogba fun awon Akann. Ilana ti elo akosile yii n tele ni eyi:

1. A gbudo ko Ikann ki o jo bi a se gbọ ọ.
2. Awon iro ti o ba jora ni a ni lati ko bakan naa.
3. Awon iro ti o ba yato ni a ni lati ko ki o yato.
Bi apeere, ni ede Yoruba, ‘o’ ni ‘oko’ ati ‘o’ ni ‘oko’ yato sira ni iro, tori naa a si ko won yato sira.
4. Bi a ba ri iro kan ti a ko si le ya abidi fun ti a ko si le ya abidi ti Yoruba, Geesi tabi Igbira fun, a le ko abidi meji tabi meta po ki o duro fun iro bee.
Bi apeere, nigbati Yoruba ya abidi ti ede Geesi ti won ko ri eyi ti won maa lo fun iro ti o bere ‘gbogbo’, won mu ‘g’ po mo ‘b’ won si n ko o papo bayii ‘gb’.

Opolopo awon abidi ti a da labaa yii ni o jo ti ede Yoruba, amọ sa a ri awon iro kan ni Ikann ti Yoruba ko ni. Ogooro

this booklet we tried to show these different ways of spelling these special sounds in Ikann that don't exist in Yoruba or English.

Therefore underneath each riddle and proverb you can see alternative spellings for some of the tricky words. We did not write down alternative spellings for the difficult words in the story because this would have made the story very cumbersome to read.

Also underneath each proverb and riddle and at the end of the story there are extra lines so that you, the reader, can add your own ideas how you think these words should be spelled.

Finally, it is also important to note that Ikann is a tone language where the same word can have different meaning depending on the pitch with which it is pronounced. Although the tones play a very important role, they are not yet included in these spelling suggestions and we need to discuss whether or not an Ikann ABC should mark tone, and, if yes, how this is to be done.

We hope that at a later point all the Ikann speakers that are interested in writing Ikann can meet up, discuss the different ways of spelling and decide together on an ABC for writing Ikann.

awon Akann ni won ti dabaa bi a se le ko awon iro bee sile. Ninu iwe pelebe yii, a gbiyanju ati fi gbogbo ona ti fi le ko awon iro yii han.

A ni lati tenumo o pe Ikann je ede alohun eyi ti oro kan le ni itumo ototo latari ohun ori oro bee. Amo saa, a ko tii dabaa boya ikann ni lati lo o ni sipeli abi bee ko. A ni lati jiroro papo lori oro yii.

A fi aaye sile labe owe, alo ati itan kookan (ni opin itan) fun awon onkawe yii lati ko aba won kale nipa bi a se le ko awon oro wonyi. A ni i lokaan pe lojo kan gbogbo awon ti won n so ede Ikann ti won si ni ife si ati ko Ikann kale le pade lati jiroro lori abidi ti yoo se itewogba fun gbogbo Akaan.

Ate ti o wa nisale yii ni akojopo awon aba ti won ti fun wa nipa bi a se le ko Ikann sile. Eyi ti a ko ti o sanra ju awon ara yooku ni a ro pe a ni lati jiroro le lori.

The table below summarises the different ideas for writing the ABC in Ikann. The sounds that the editors think will need more discussion are written in **bold face**.

LETTERS	SOUND	IKAAN WORDS	YORUBA	ENGLISH
p	<i>p</i>	o <u>p</u> u	èwá	ten
p kp	<i>kp</i>	<u>k</u> pin – p <u>i</u>	gbo	to hear
b	<i>b</i>	a <u>b</u> a <u>b</u> a	èwà	beans
gb	<i>gb</i>	<u>g</u> ba	sanra	to be big, fat
t	<i>t</i>	<u>t</u> urakan	no <u>s</u> è	to stretch one's legs
d	<i>d</i>	o <u>d</u> e <u>d</u> e	òdèdè	veranda
k	<i>k</i>	e <u>k</u> o <u>k</u> o	adìe	chicken
g	<i>g</i>	egu	ilé	house
f	<i>f</i>	<u>f</u> idi	wolé	to enter
s	<i>s</i>	i <u>s</u> kuu	ilé-ìwe	school
ş sh	<i>f</i>	ika <u>ş</u> – ikash <u>h</u>	ìlú	town
j ji ş şi sh shi	<i>dʒ</i>	<u>j</u> oo ini <u>j</u> – ini <u>ji</u> – ini <u>ş</u> – ini <u>şi</u> – inish <u>h</u> – inish <u>hi</u>	èmi òrúko mi	I my name
h	<i>h</i>	<u>h</u> a	ríran	to see
m	<i>m</i>	<u>m</u> ana	àti	and, with
n	<i>n</i>	<u>n</u> o	şùbú	to fall

LETTERS	SOUND	IKAAN WORDS	YORUBA	ENGLISH
n ng	<i>ŋ</i>	ik <u>o</u> nga – ik <u>o</u> ngga	kòṅga	well
gb gbh m mgb ghm	<i>ŋm</i>	<u>g</u> bana – <u>g</u> bhana – <u>m</u> ana – <u>m</u> gbana <u>o</u> gbo – <u>o</u> mgbo – <u>o</u> ghmo	ní enu	to have mouth
b by bi	<i>b^j</i>	u <u>b</u> e – u <u>b</u> ye – u <u>b</u> ie	àláṅbá	lizard
th ty ti	<i>t^j</i>	<u>t</u> ho – <u>t</u> yo – <u>t</u> io	sare	to run
ṣ h hy yh	<i>h^j</i>	a <u>ṣ</u> oba – a <u>h</u> oba – a <u>h</u> yoba – a <u>y</u> hoba	àtà	pepper
m my mi	<i>m^j</i>	i <u>m</u> egu – i <u>m</u> yegu – i <u>m</u> iegu	yàrá	room
n ny ni niy y	<i>n^j</i>	a <u>n</u> anji – a <u>n</u> aianji – a <u>n</u> yansh – a <u>n</u> iansh – a <u>n</u> iyash ¹ ja <u>y</u> enin – ja <u>y</u> eyin – ja <u>n</u> enin – ja <u>n</u> yenin	àwọn èniàn mi mo fée tò	my people I want to pee.
anain ayn any	<i>ã^j</i>	a <u>h</u> an – a <u>h</u> ain – a <u>h</u> ayn – a <u>h</u> any	oko	farm
kw ku	<i>k^w</i>	<u>k</u> weno – <u>k</u> ueno	kó jọ	to gather, to collect
yu yo yw	<i>j^w</i>	a <u>y</u> uag – a <u>y</u> oag – a <u>y</u> wag – a <u>y</u> awag	áá pè	he will call
l	<i>l</i>	ipe <u>l</u>	péèlì	bucket

¹ Here you also have different ways of spelling the end of the word, please ignore this for the moment.

LETTERS	SOUND	IKAAN WORDS	YORUBA	ENGLISH
y	j	<u>y</u> e	jeun	to eat
r	r	r <u>o</u>	l'ágbára	be strong
s z r rh hr	hr	<u>s</u> o – <u>z</u> o – r <u>o</u> – <u>r</u> ho – <u>h</u> ro e <u>s</u> agun – e <u>z</u> agun – e <u>r</u> agun – e <u>r</u> hagun – e <u>h</u> ragun	gún-un àgùntàn	to pierce sheep
w	w	e <u>w</u> i	ewúré	goat
w wh hw hf hu	hw	e <u>w</u> en e <u>w</u> hen a <u>r</u> aw <u>o</u> – a <u>r</u> aw <u>h</u> o – a <u>r</u> ah <u>w</u> o – a <u>r</u> ah <u>f</u> o – a <u>r</u> ah <u>u</u> o	fila òru	cap night
a	a	a <u>b</u> a <u>b</u> a	èwà	beans
i	i	i <u>m</u> i	inú	belly
e	e	je <u>e</u>	jeun	eat
ẹ	ɛ	e <u>k</u> o <u>k</u> o	adìẹ	chicken
u	u	i <u>k</u> u <u>u</u>	òtìtà	little stool
o	o	n <u>o</u>	gá	be tall
ọ	ɔ	n <u>o</u>	ṣùbú	to fall
in	ĩ	kp <u>i</u> n wh <u>i</u> nni	gbó kò sẹsẹ	to hear to be

LETTERS	SOUND	IKAAN WORDS	YORUBA	ENGLISH
				unable
en	ẽ	ewhen ²	fila	cap
an	ã	iyan	inán	fire
un	ũ	wun	mú	to drink
on	õ	kõn	jà	to dig <i>or</i> to fight
SOUNDS THAT WE FORGOT				

² There are different options for spelling “wh” but only one is given here because this is about the “en” sound, not about “wh”.

PROVERBS – OWE

Epod na buw_onyanhain ini hiyo diyawak.

*TABI*ekpod;

*o*nianhain, *o*nanhain, *o*niyahain;

hyo, *hio*, *ho*;

dyawak, *diawak*.

Ehoro ní *o*wó olóko leré tima bèrè.

The hare says the race is started by the owner of the farm.

(Eunice Adekanye)

.....
.....



Okasi *o*bekoko erinrin bowo_o.

*TABI*okashi.

Alejo kò lè mọ odie dudu lóbè.

A stranger does not know the black chicken in the soup.

(Patrick Olusi)

.....
.....



Ewun ne ne aa **gbyon** epufere *o*nurhəng.

*TABI*gbion, gbon;

ekpufere;

onusəng, *onuhreng*.

Ajá tó bá ma sọnu kì í gbọ fere ọlọde.

The dog that is doomed to be lost will not hear the hunter's whistle.

(Patrick Olusi)

.....
.....



Anion arhang bọhọ ogidimorho.

*TABI*anon, anyon, aniyon;

asang, ahrang, arang, azang;

ogidimoso, ogidimohro, ogidimoro, ogidimozo.

Oran ki í tan lorun ibepe.

Problems never leave the pawpaw tree.

(Patrick Olusi)

.....
.....



Onnio dwarhoyung manumon do na me kuminig.

*TABI*onniyo, onnyo;

dwarhoyung, duwarhoyung;

dwaroyung, dwarsoyung, dwahroyung, dwazoyung.

A kì í da omọ nu pelu omitiafiwè é.

A child is not thrown out with the bathwater.

(Patrick Olusi)

.....
.....



Oy_onni o_jong ti n_o wa m_er_ep_eg.

TABI *er_ekp_e.*

O_mo *en*i k_i n_i bur_u jag be f_ekun paj_e.

No matter how bad a child is, you cannot give it out to the leopard.

(Patrick Olusi)

.....
.....



Dw_ij *em_oyonj* ut_imin onin_ig.

TABI *duw_ij, duij, dw_ij;*

imi.

Ba mi na o_mo mi ko denu o_lom_o

“Flog my child for me.” does not go well for the mother.

(Patrick Olusi)

.....
.....



Umusu bar_og, egu gi w_ey_e rehu.

Ologbo k_o si nile ile dile ekute.

When the cat is not around the house belongs to the rat.

(Patrick Olusi)

.....
.....



Eenian nubyē non non bumon do nu weyewagi.

TABI eēnan, eēnyan, eēniyan;

nubiē, nubiye, nube.

Igba wo ni alangba won bọ sínú omi t’o ní di ònì.

Since when has the lizard fallen into the water that is has now become a crocodile?

(Fred Adekanye)

.....
.....



Ufo nu fiditur unu na na wopa wa.

TABI wokpa.

Ohun to wonu iho l’ó ní ki won mókó wá.

The thing that enters into a hole demands for a hoe.

(Fred Adekanye)

.....
.....



Ohiyan ogbageg ta mewa me hiyag.

TABI ohyan, ohian;

hyag, hiag.

Orọ kì nì tobi ju ki afi òbẹ là á/Orò kì nì tóbi kí a fi òbẹ bù ú.

A word is not too big that it demands for a knife to cut it into pieces.

(Fred Adekanye)

.....
.....



Ohiyan nọ na na **ehiya** na **piig**, **ehiya** na **ipari** nonu kene.

TABI ohyan, ohian;

ehya, ehia;

kpik; ikpari.

Orọ ti wọn ni ki baba ma gbọ, baba loma pari ẹ.

A quarrel that you don't want the father to hear about – it is still the father that will settle it.

(Fred Adekanye)

.....
.....



Ahiya yugbata a na unun **hiyon**.

TABI ahya, ahia;

hyon, hion.

Iya n jeṣin ala on jo/à ní ó ní jọ

The horse is suffering and we say it is dancing.

(Fred Adekanye)

.....
.....



Oṣeji yon no **ṣeji** bikakaki **ohikaṣi**, ubuno no di aa **yuag**?

TABI osheji; sheji; ohikashi;

ywag, yoag, yuwag.

Ole t'ó jí kakaki ọba ibo ni yio fi fan.

A thief who stole the king's trumpet – where will he sound it?

(Fred Adekanye)

.....
.....



Oni yon kọ **tionig**, ọ ga **dihiyoni** bọrẹ.

TABI tyonig, thonig, tiyonig;

dihyoni, dihiṇi.

Eni ti ko le da ni, kì ń lọ ń denọ deni.

He who is not capable to take on a person does not go to waylay that person on the road.

(Festus Adedeji)

.....
.....



Oni yon nọ na na **onianwo pepe** ida nọ **pe** bohoon ida nonion hag.

TABI onyanwo, oniyawo, onanwo;

kpekpee; kpe.

Eni to ma daṣo fun ni torun re la kókó n wò.

He who is willing to let someone else dress him should at first see what this person himself is wearing.

(Festus Adedeji)

.....
.....



Iyoni **ihanrhin**, oṃi weno den.

TABI ihansin, ihanrin, ihanhrin, ihanzin.

Biṣu ẹni ba ta niṣe l'a ma n fowo bo.

If a person's yam is very white he should cover it with his hand.

(Festus Adedeji)

.....
.....



Ubit ọnigberẹ, udo na torag baṣo.

Epo alai mọkan ni gbogbo eyan ma n towo loja.

It's the palm oil of the fool that everybody tastes at the market.

(Festus Adedeji)

.....
.....



Ukain ọnigberẹ do na sog me kene mọṭein.

TABI ukan;

oten.

Ateṣeṣe alai mọkan l'a ma n bu fi se ogun.

It is the careless footprint of the fool that is used to prepare a charm.

(Festus Adedeji)

.....
.....



Ọni yon kọ **mgbanonig**, ọminirwe bọreg.

*TABI gbanomig, manomig, gbhanomig, ghmanomig;
rue.*

Eni ti ko ni oluran lowo ki n ru eru soju ona.

The person who has nobody to help him does not put his load on the road.

(Festus Adedeji)

.....
.....



Akahunmarhar – **otein** owee.

TABI oten

Adiro meta ogun jino.

Once you have three cooking stones you have already cooked your medicine.

(Richard Adedeji)

.....
.....



Onion **mgbanafung**, kọ **mgbanatimehiyog**.

TABI onyon, oniyon;

gbana, mana, gbhana, ghmana;

ehyog, ehiog.

A ki n ni agbari ka ma ni pako.

A person does not have a forehead without having the back of the head.

(Oyedele Obaude)

.....
.....



Oyun yonọ na ọni na kurag, **ihien** ọ kurag.

*TABI*ihyen, ihiyen.

Ọmọ toni iya oun kò ni sun oun na ko ni foju kan orun.

The child who says his mother will not sleep will not sleep itself.
(*Caroline Bale*)

.....
.....



RIDDLES – ALỌ

Jigi jigi manaye! (Akakun)

Jigi jigi – E wa jẹ! (Igi akakun)

Food is ready – everybody come and eat! (Akaku plant)

(Patrick Olusi)

.....
.....



Şeni wag jọ nenon yag. (Oyondi)

TABIsheni.

Ma rin mi ò ní jẹ ọ. (Okunkun)

Come here, I will not eat you up. (Darkness)

(Patrick Olusi)

.....
.....



Ginninnin bawog Oşu. (Iyonyon)

TABI Oshu.

Piponpipon ninu igbo Oşu. (Ojiji enia)

The colour of the sunset at Oshu forest. (Shadow)

(Patrick Olusi)

.....
.....



Oni yon, **oşog** ọmi weyaji nọ barọ. O ẹgi rawag ọmi weyaji nọ **bahain**. (Ọpa)

TABI oshog; bahan; ọkpa.

Ó n roko ó kojú sile. o n bò latoko, ó kojú soko. (Ọkọ)

When this person goes to the farm he faces home. When he returns he faces the farm. (A hoe)

(Patrick Olusi)

.....
.....



Oni yon, **oşog** ọmi deye, ọgi rawag, ọmi bere maan. (Oruru otutu)

TABI oshog.

O nlo soko ó n sokún, ó n toko bò o n rẹrin. (Owu)

When this person goes to the farm he is crying. When he comes back he is laughing. (Cotton)

(Patrick Olusi)

.....
.....



Orhij odidibog, behan behan, **omgbanukuraku** han, ukuraku don dom. Ugbaa ọ mere don eyando, u yag, aba **awhe**. (Ikotu)

TABI ọsij, ọhrij, ọrij, ọzij;

ọrhiji, ọrhiş, ọrhish;

ogbanukuraku, omanukuraku, ogbhanukuraku;

awe, ahwe, ahue.

Akunṣo baba mi kan lai lai, owo ní ń jẹ kì ń jagbado. (Ile ejọ)
My great-grandfather from the olden days, he had a special cock.
This cock was big, and when you gave it maize to eat it wouldn't eat.
It was only when you gave it money that it would eat. (A court of law)
(Patrick Olusi)

.....

.....



Ikashi dẹ, **onionn**imani kukuini dẹ. (**Ahioba**)

TABI ikashi;

ononni, onyonni, oniyonni;
ahoba, asoba, ahyoba, ahiyoba.

Ninu ilu yi, olukaluku pelu ijoko re. (Ata)
In this town, everybody has their own small stool. (Pepper)
(Margaret Olusi)

.....

.....



Ikashi dẹ **onionni** a **pashi** nọ rinwanji. (Ababa)

TABI ikashi;

ononni, onyonni, oniyonni;
kpashi, pashi, kpashi.

Ninu ilu yi, gbogbo enia lo lé tìróo. (Ewa)
In this town, everybody puts on black eyeliner. (Beans)
(Margaret Olusi)

.....

.....



Ayan da **nonij** o joo, **ahopatapaşi** ina şaa **anian** jijin. (Ahioba tabi **uurhu**)

TABI **oniş, onish, oniji, onişi, onishi;**

ahokpatakpaşi; ahopatapashi;

aniyan, anyan;

uusu, uuhru, uuru, uuzu.

Gbogbo ọmọ ti iyami bi lojẹ enia buburu. (Ata tabi oyin)

The children that my mother gave birth to, they are all wicked people.
(Honey bees, wasps or pepper)

(Margaret Olusi)

.....
.....



Ebageji nẹ, gi din, gi din, gi din, **onion** bişung, **onion** bahog.
(Ititi)

TABI **onon, onyon, oniyon.**

Gele gigun ti a kò mọ ibẹrẹ tabi opin. (Oju ono)

My head tie is so so very long that a person won't know it's
beginning or end. (A main road)

(Grace Bale)

.....
.....



Ani da **arhar** ayo begu, **begweman** sugbon **onionni**
bimyegwuēn. (Arurha)

TABI asar, azar, ahrar, arar;

begueman;

bimiegwuēn, bimegwuēn;

bimyegwēn, bimyegwēn;

ononni, onyonni, oniyonni;

arusa, aruhra, arura.

Omọ iya mēta jọ n gbé sugbon wọn ko monu ara wọn. (Ausa)

Three people live in this house but each of them is in their own room.
(A walnut)

(Grace Bale)

.....
.....



Oni yon **osog** **osirhi** hohọ, ogi rawag omi **mgbanute** mē wa.
(Eyando)

TAB oshog;

osisi, osiri, osizi, osihri;

manute, gbanute, gbhanute, ghmanute.

Ó n roko ó rin òhòhò, ó n bò latoko ó wọsọ. (Agbado)

When this person goes to the farm he is naked. When he returns he wears clothes. (Maize)

(Grace Bale)

.....
.....



Eduku ne edin, ee **saa**, esage, **şugbon umgbana** oni yon na
işun me kunung. (Ufurha)

TABI shaa; shugbon; ishun;

işum;

umana, ugbana, ugbhana, ughmana;

ufusa, ufura, ufuhra, ufuza.

Gele mi yi dara pupo şugbon ko şı eni to le fi weri. (Ejo)

My head tie is long and nice, too, but nobody can use it to tie around
the head. (A snake)

(Fred Adekanye)

.....
.....



Areiyan da ana **wanrhin**, anọ nọ bumọ a **mgbog**. (Iru)

TABI wansin, wanzin, wanrin, wanhrin;

mog, gbog, gbhog, ghmog.

Eyin ina yi pon, to ba bọsinu omi kị n ku. (Ejin)

These fire coals are red but when they fall into water they will not go
out. (Palm fruit)

(Fred Adekanye)

.....
.....



Je **mgbana** ayan han, eke jo jo man arinrin, eke na wate **rha**,
ahopatapaşi gi **awanrhin**. (Iru)

TABI mana, gbana, gbhana, ghmana;

sa, z, ra, hra;

awansin, awanzin, awanrin, awanhrin;

Mo bi ọmọ mẹtani gbati mo bi wọn dudu ni wọn. Sugbon ni gbati wọn dagba tan wọn do pupa. (Eso roi igi igba)

I have three children. When I gave birth to them, they were black/unripe, and when they grow up they become red. (Pepper)

(Ade Charles Olusi)

.....
.....



Je **mgban**ian han, iyan deni gba, **anišo** winno den. (**Ikwayin**)

TABI maniyan, gbaniyan, gbhaniyan, ghmaniyan;

isho;

ikuayin.

Ina mi yi tobi pupọ ni ẹni esinsin ma ń kùn-ún nigba gbogbo. (Igbe)

I have a special fire, this fire is large and flies fly around it. (Faeces)

(Ade Charles Olusi)

.....
.....



Anurhari da, ina yu gina mane **whii**, a ẹni wuno, ẹkẹna tẹ bakata, **onion** han **birheman** gi aga **whuo**, **onion** waya gi bere gi deye, **onion rhariya** gi bere gi **konurha**. (**Unieni**, ayonyon aji, eso)

TABI anusari, anuzari, anurari, anuhrari;

wii, huii, hwii;

sheni;

onon, onyon, oniyon;

biseman, bizeman; bireman, bihreman;

wuo, hwuo;

konusa, konuša, konura;

uneni, unyeni, uniyeni.

Awon meta n rin irin ajo, won de arin enikan ku ninu won, enikan sunkun, iketa wan waa koto. (Omiye)

There were three people and they got up and said they are going travelling. They started walking and when they got to the middle one of them said he was not going to die, the second started crying, and the third started digging the ground. (Tears)

(Patrick Olusi)

.....
.....



AN IKANN STORY – ITAN AROSỌ NI EDE IKANN

Hiereeo!

Ohiarooo!

Owerhi yon inọ wate – o. Gi mgbana oyeseg – o, oyun yon gi hu – o. O akirhohikaş gina, ọniọn soşo yon nọ a oyinhien mgbana, o mgbanşe mgbewu rhanesi oyuyag, ọni yon nọ pa funa mgbeen ewu rhanesi, ọwunmog, oyuyag, inoyinhieni mgbanan.

Ẹkan Ojeg, Uhiereku, Odudu, Uhanhun, ọniọnioman gi wa – o, aa şenoyen – o. A kene alaiye be reman – o. Aa mura – o. Oni yon nọ ewu rhanesi ko e yuyag, ko wunmo domug. O wate omgbase wa rhin beraji ohikaşı ta tu wunwo ka gina omgbeen. Apa kene bemo, anannain dam – o, ọniọnni gi şenoyen – o gi e kenimura – o. Ọniọn han – o, olewu rharh – o, ọniọn han olewu nain – o, ọniọn han olewu hronu – o, ọniọn han olewu rhanesi enen – o. Udo, eke nannanain arhin – o, uwee mgbanufunaiman me ba, uşa gina a kene bemo. Arogbajoju dam, usu ka gina bekuwo mani ku dogba domug. A whuko buriman. Anian, wheen, gimi wa. Ami a kene. Aniunkain urharhiya benawate dom, arharhari da na kig dam, ina funa ewu rhanesi kura. Bena gi mgben ewu rhanesi de kayugag. Onian yona oyeni marag?

Ẹkan mojeg inọ munọ wa. Jo na: Sesese, segelete emi ladamude, oyeseg yiom inoyi omude. Mani na: Sorosa.

Sesese, segelete emi ladomude. – Sorosa.

Emi ladomude. – Sorosa.

Eni sobi keje. – Sorosa.

Ekeji sobi keje. – Sorosa.

Eketa sobi keje. – Sorosa.

Emi ladomude. – Sorosaaa.

O ga rho onion waya gimin wumgbon. Omi yoo ini ni na ihien
Odudu, ne wate – o. Nekurewu rhanesi – o. Omin na

Sesese, segelete emi ladomude. – Sorosa.

Emi ladomude. – Sorosa.

Ekini sobi keje. – Sorosa.

Ekeji sobi keje. – Sorosa.

Eketa sobi keje. – Sorosa.

Emi ladomude. – Sorosa.

Emi ladomude. – Sorosaaa.

Omee yu, omi ga rho. Onion rharhiya bem. Omi ka bem,
onion rharhiya beno yu rha dom, dono dyumgbon rha. Aso na
ni rho. Ono, eba gina emu epenirhi? Ana, perhanuwa be. Ana
na nuwa perhe na mi weye wag, arhin – o. Amin weye wa – o,
amin na

Sesese, segelete emi ladomude. – Sorosa.

Emi ladomude. – Sorosa.

Ekini sobi keje. – Sorosa.

Ekeji sobi keje. – Sorosa.

Eketa sobi keje. – Sorosa.

Emi ladomude. – Sorosaaa.

Eke no a ipari kene, ono uperhonusi. Onusi operhe ginmi weye wa, omin na

Sesese, segelete emi ladomude. – Sorosa.

Emi ladomude. – Sorosa.

Ekini sobi keje. – Sorosa.

Ekeji sobi keje. – Sorosa.

Eketa sobi keje. – Sorosa.

Emi ladomude. – Sorosaaa.

Orhin me wun, orhin mewa, orhin me wun, orhin mewa. Ana too ino nan oyen – o. Gi meen oyen – o, ana digijode – o, oni na muno mgbenmgbenmug tomitu mgbanoyeni go. Afi fohoo pata whuo rha – o.

Dige enen, dige enen, onian oyeni seni, o mgbana awhe, omi mgbanoyen – o.

Kabo, biseni – o. Isorh de jo rho ro atowog isakoro. Oni Rose inon winrhin yee – o. Ide ni Tunde okuma ye rha bee – o koo.

(Margaret Olusi)

.....
.....
.....
.....
.....
.....
.....
.....



Aloṣo – o!

Aloṣo!

Okunrin wa ni ilu kan, o ni ọd'omobinrin to to lẹle ọkọ. Omobinrin yi ti dagba, Baba rẹ wa lẹ sile ọba, o wa sọ fun ọba wipe, eni keni to ba fẹ fẹ omọ oun, o ni lati duro fun ọjọ meje lai jeun tabi mu omi rara. Iru eni bẹ ni oun yoo fi omọ oun fun lati fi şaya.

Awọn ẹyẹ merin lo wa lati fẹ omọ baba yi. Ikankan wọn wa lati fẹ iyawo. Wọn si se alaye ohun ti wọn maa se fun wọn. Ati pe enikeni to ba se ọjọ meje yi lai je lai mu to ba pari ni ọjọ keje, o gbodo wa jo niwaju ọba, ki wọn to gba lati fun niyawo. Olukaluku wọn pada lẹle lati lẹ mura.

Enikan ninu wọn lo ọjọ meta ko to jeun, enikan pelu si lo ọjọ merin, bẹ ni ninu wọn a ri eyi to lo ọjọ marun, bẹ ni awọn to lo ọjọ meje na si wa lara wọn. Nigbati wọn pari awọn ọjọ ti wọn ya soto fun laijeun, o wa ku ki wọn wa jo niwaju ọba. O ni amin ti wọn a fi mọ boya eni yi se gege bi wọn ti ni ki wọn se. Awọn ti wọn ko lo ọjọ meje ti wọn fi ni ki wọn ma je, ma mu yen, oye ọjọ ti wọn fi puro a ko o sile fun wọn. Alakoko wa, o jo, o lo, elekeji se be pelu, iketa ati ikerin; awọn meta kan wa to lo ọjọ meje na.

Ibere ni pe, ta ni wọn yoo fun ni iyawo ninu wọn. Eni to koko yaju ninun wọn ni ẹyẹ aṣa, o wa morin senu. Tin ba ni Sesese, segelete emi ladomude, nitori oruko omidan na ni omude. E oni Sorosa. O bere si nin korin wipe

Sesese, segelete emi ladomude. – Sorosa.

Emi ladomude. – Sorosa.

Eni kọbi keje. – Sorosa.

Ekeji ḳobi keje. – Sorosa.

Eḳeta ḳobi keje. – Sorosa.

Emi ladomude. – Sorosaaa.

Nigbato pari orin yi, owa ḷo baa sori igi. Eni keji, eyi ni Ẹetutu, oun tun de, oṣo pe oun na ̣e ọjo meje p̣e. O tun morin ṣenu oni

Ṣeṣeṣe, ̣ẹgelẹte emi ladomude. – Sorosa.

Emi ladomude. – Sorosa.

Ekini ṣobi keje. – Sorosa.

Ekeji ṣobi keje. – Sorosa.

Eḳeta ṣobi keje. – Sorosa.

Emi ladomude. – Sorosa.

Emi ladomude. – Sorosaaa.

Nigbato korin to joo tan oun na fo. Ibṭi to ba sori igi, bọseni ki oun ba, owa ̣ubu. Nitori pe ebi ti paa ni apaju.

Nigbana ni owa ku ̣enikan, ẉon wa ni ko ḷobe, kotun pata wa ḷojo keji lati wa joo.

Nigba to de ni ọjo keji oun na morin ṣenu at ijo. O ni

Ṣeṣeṣe, ̣ẹgelẹte emi ladomude. – Sorosa.

Emi ladomude. – Sorosa.

Ekini ṣobi keje. – Sorosa.

Ekeji ṣobi keje. – Sorosa.

Eḳeta ṣobi keje. – Sorosa.

Emi ladomude. – Sorosaaa.

O wa mujo ḷo siwa, a tun mujo ḷo ṣehin, toba mujo ḅo siwa, a tun mujo ḷo ṣehin. Gbogbo enia wa gba pe ki ẉon fun laya na lati f̣e nitori oun nikan lo yege idanwo ti ẉon ̣e fun ẉon. Ḷehin eleyi

gbogbo wọn wa ni latoniyi lẹ, ki ẹnikan mase fi ebi para ẹ nitori ati feyawo, lati igba yẹn, ẹnikenì to ba fẹ feyawo gbodo lowo lowo o.

Kaabọ, ku irin, iyan ati oṣẹ isapa ti mo fisile de o ni iya Rose ti gbe je oun ni Tunde si pari bayii.



Once upon a time there was a man who had a young daughter who was old enough to get married. When the daughter had grown up, he went to the king's palace and said, "Any man who wants to get married should starve himself for seven days, he must not eat. Whoever is able to starve for seven days without eating and without drinking, it is him who will marry the woman."

There were three birds – the Ojeg bird, that is the hawk, the Uhyerekun bird, the Odudu bird, and then Uhanhun bird. Each of them came, looking for a wife. The rules were explained to them and they went to prepare for the wedding. The person who stays for those seven days without eating and without drinking must come and dance before the king before it is proven that he indeed sat for those days without eating and drinking.

And the birds did as they had been told. The four of them, each of them was looking for a wife and was preparing himself to marry.

One of them could do three days, one of them could do four days, one of them could do five days, and one of them spent the seven days. Then, when the four danced, there was a special sign that people would use to recognise the right person who really did what they were asked to do. The first set of people had been unable to do the task as it had been told to them. So there was a sign for each of them to mark how many days they had actually sat and fasted. So they came and did so and danced.

Then the third set of people came, who had been able to observe the seven days of fasting. As they had now sat for seven days without food and water, who would they marry the girl to?

It was the hawk, who first came to dance. Now, when I say *Sẹsẹsẹ, sẹgeleṭe emi ladomude*, then you people say *Sorosa*.

Sẹsẹsẹ, sẹgeleṭe emi ladomude. – Sorosa.

Emi ladomude. – Sorosa.

Ekini sọbi keje. – Sorosa.

Ekeji sọbi keje. – Sorosa.

Ekẹta sọbi keje. – Sorosa.

Emi ladamude. – Sorosaaa.

After the song, he flew and landed. Then the second person took up the song. He called his own name and said, “I, Odudu, I have come. I fasted for seven days, too.” And he sang the song, too, and danced. After the song, he flew and landed, too. When he landed on the tree, Then the third person went to sing the song and said the same thing. When he finished the song, he flew up but when he tried to land he fell. Don’t you people know that he was seriously starved?

Then the people said that there were two people left now. These two should come back again and dance. So they went and came back and when they returned one of them sang:

Sẹsẹsẹ, sẹgeleṭe emi ladamude. – Sorosa.

Emi ladamude. – Sorosa.

Ekini sọbi keje. – Sorosa.

Ekeji sọbi keje. – Sorosa.

Ekẹta sọbi keje. – Sorosa.

Emi ladamude. – Sorosaaa.

When he was about to finish singing and dancing he fell. So there was only one person left now. The one remaining person now came and he sang

Sẹsẹsẹ, sẹgeleṭe emi ladamude. – Sorosa.

Emi ladamude. – Sorosa.

Ekini sọbi keje. – Sorosa.

Ekeji sọbi keje. – Sorosa.

Ekẹta sọbi keje. – Sorosa.

Emi ladamude. – Sorosaaa.

He danced to, and he danced fro. So they said, “Ok, it’s him who owns the wife!” and they gave him the wife.

And they said that from today on nobody should have to starve himself before he can get married or else the whole world would perish. From that day on a man who wants to get married will look for money to get married.

Welcome! You've travelled well (i.e. your story was good). The yam I pounded for you with isakoro soup – Rose's mother has taken it and eaten it. And Tunde has probably eaten the leftovers.

